

THE CITY OF TOLEDO.

TOLEDO is a city of great antiquity, situated at the distance of forty miles from Madrid. Anxious to maintain its title to age, the inhabitants affirm that Adam was the first king of Spain, and Toledo his capital: also, that when the machinery of creation was set in motion, the sun started from the meridian of Toledo.

This city is situated in a wild and rugged valley, where there is little to charm the eye, where the scenery is, in short, so little paradisaical, that it cannot by its beauty have suggested the notion just referred to. As the traveller descends into this valley, he obtains a view of Toledo, and discovers the city to be apparently a collection of rude, misshapen buildings, heaped together without plan, and without the least regard to picturesque effect. But a more attentive view, or a nearer approach, reveals the innumerable towers of convents, churches, and the splendid cathedral, with the irregular outline of grotesque and ancient edifices, behind which the dark range of the Toledo mountains forms a majestic back-ground, while the Tagus makes a sudden sweep around the city, converting it into a peninsula. The mountains are vast masses of granite, shooting up to a prodigious height, and forming huge walls to the long and narrow valley in which the city stands.

On arriving at Toledo, the traveller has perhaps undergone the fatigue of a fifteen hours' journey from Madrid, and is therefore little disposed to examine the wonders of the city, until sleep and refreshment have

renewed his energy. In the year 1830 there was no regular road between these large and important cities—the present and ancient capitals of Spain; and the conveyance made its way over a country where there was sometimes a visible track, sometimes none; and where the mules had frequently to toil through wide sands, or even ploughed fields or meadows. Mr. Inglis gives an amusing account of the manner of driving the diligence, in which he made the journey in the year above named.

“We had seven excellent mules, which carried us the whole way; and these were managed in the true Spanish mode, which does not admit of postillions. Two men sit in front; one always keeps his place, holding the reins, and guiding the two nearest mules; the other leaps from his seat every few minutes, runs alongside the mules, applies two or three lashes to each, gets them into a gallop, and as they pass by he lays hold of the tail of the hindmost mule, and whisks into his place, where he remains until the laziness of the mules or a piece of level ground again calls him into activity. The sagacity of the mules struck me as most extraordinary; after being put into a gallop, the three front mules were left entirely to themselves; and yet they unerringly discovered the best track; avoided the greatest inequalities, and made their turnings with the utmost precision.”

On beginning to explore the ancient city of Toledo, the traveller is met in every direction with vestiges of former grandeur, and mementoes of empires long since passed away. The mind reverts to the empires of Car-

thage and Rome; the dominion of the Moors; and the sway of the Spanish monarchy. "Past magnificence and present poverty" are everywhere written in legible characters. Toledo is built on a considerable rock which rises in the middle of the valley above noticed, therefore the traveller has no sooner entered its gates than he has to toil up steep and narrow streets, in which the houses are crowded together as if for mutual support, and where the absence of paved ways, and the disregard of cleanliness are additional evils. The streets of Toledo have been called the "purgatory" of horses, mules, and foot-passengers; in short, of all who cannot afford to doze away life in a carriage. "People of fortune, who have three hundred yards to ride on a visit, perform the journey, a very serious business, with six horses."

One of the best views in Toledo is from the bridge over the Tagus. The Alcazar, an immense pile of buildings, once the residence of the Moors, forms one corner of the city, and is undoubtedly the most remarkable structure in Toledo. An irregular line of convents, towers, terraces, and hanging gardens may also be observed from this bridge, while, strewing the sides of the acclivity, are seen the remains of the Roman walls that once surrounded the city. The period in which the splendid Alcazar was founded, is unknown, but it was rebuilt by Alphonso X., and repaired by Charles I. At the commencement of the last century it narrowly escaped being reduced to ashes during the wars of the succession, by the barbarism of the Austrian and Portuguese troops. The greater part was indeed destroyed or damaged, and long remained in ruins, until Cardinal Lorenzani devoted a portion of his princely fortune to its reparation. Yet, in its present state there is only one wing that can be considered entire, and this is used as a prison. This structure presents a mixture of the magnificent and the grotesque. The finest portion is the façade, in which there are three rows of eight windows, each of which is surmounted by a gable-shaped attic, adorned at the apex by a head, different in each of the twenty-four examples. At either extremity of the façade a lofty mass of architecture projects in the form of a square pavilion. A fine gateway in the centre, adorned with Ionic columns, leads to a magnificent vestibule supported by massive double columns. This leads to a spacious court, surrounded by galleries, resting upon seventy-four columns of the composite and Corinthian order. This court, with the great staircase, are the only parts of the interior which give an idea of the ancient grandeur of the edifice.

The cathedral is the next, or perhaps we ought to have said, the principal object of interest in Toledo. It appears that a church existed on this site as early as the sixth century. It subsequently became a mosque; but when Toledo was restored to the Christians, it returned to its original destination. The effect of this magnificent pile is different on different observers. The notices of three or four writers, now before us, sufficiently prove this. One describes it as having no rival but the cathedral of Seville in its claims to be the greatest and most magnificent of Gothic temples. "All the cathedrals I had ever before seen," he adds, "shrunk into insignificance when I entered the cathedral of Toledo." Another speaks with astonishment of its magnificent architecture and incomparable treasures. But we find, a third (Mr. Roscoe) contrasting it with the cathedral of Burgos in an unfavourable manner. The cathedral of the old Castilian capital, he describes as being "rich and ornate within; towering, airy, graceful, and full of beauty without. Here on the contrary," he adds, "every ornament, small and great, breathes of antiquity indeed, but still more of ignorance of the art of building; and the effect of the whole, clumsy masses, and elaborate, intricate, rude, unmeaning decorations, is anything but that of a work of art. Whatever pleasure it affords arises from the *religio loci*, not from any combination or harmony of parts, or perhaps from cumbrous and vast proportions, which

fling their images, like so many dark clouds, over the traveller's mind."

The dimensions of the cathedral are as follows. The interior is 404 feet long, and 206 feet wide. There are five naves: the height of the central portion is 160 feet. The columns that run along the aisles are 45 feet round. There are sixty-eight painted windows, and surrounding the choir and the altar there are 156 marble and porphyry pillars. All writers agree that the treasures of this cathedral are of surpassing richness, and in describing them, we can only follow the accounts of persons who visited Toledo a few years ago. Very lately, we believe, a large portion of the church property has been disposed of by government; but in the extremely unsettled state of things in Spain, it is difficult to say what is the precise aspect of affairs at Toledo at the present time. One of the most remarkable objects among the treasures is an ample robe of state for the image of the Virgin. It is of satin, but so richly embroidered with pearls, and studded with emeralds, amethysts, rubies, topazes and diamonds, that the material is entirely concealed. On certain grand occasions the image of the Virgin clad in this robe, and wearing a crown, is, or was placed on a great silver throne, and paraded through the streets, on men's shoulders, to receive the superstitious and misdirected homage of the multitude: a figure of the infant Jesus, in pure gold, adorned with 800 precious stones, is placed in her arms. The Virgin's crown is also of pure gold, but entirely covered with the largest and most brilliant jewels—sapphires, emeralds, rubies, and diamonds, and surmounted by an emerald of most extraordinary size and beauty. The mass of gold, silver, and jewels in this cathedral is perfectly dazzling, and beyond all description: a few only of the more striking wonders are noted by travellers. One of the most elegant is *La Custodia*, a silver model of the cathedral, weighing 22,000 ounces, and which took fifty-five ounces of pure gold for the gilding. It contains a multitude of pillars, and 200 little silver images of exquisite workmanship. It is designed for the exposition of the Sacrament, and is richly decked with jewels. In the centre of the cathedral is a shrine of gold, weighing fifty pounds, the chief value of which is estimated to be its elaborate workmanship. It is constructed in small pieces which, when screwed together, form a gothic tower, covered with the most beautiful fretwork.

The profusion of wealth enjoyed by this cathedral is traced to the pious donations of Spanish princes, at a time when the immense treasures obtained from their newly-discovered gold and silver mines in America, were at their disposal. It is scarcely possible to conceive what would have been the value, and the profitable return of this wealth, had it been judiciously employed for the good of the country, instead of being buried in the cathedral treasures. Had it been employed in making canals and roads for the promotion of intercourse between the different parts of the kingdom,—had it been devoted to the improvement of the soil by planting, drainage, and irrigation, or had it been used to promote industry among the people by establishing and fostering useful manufactures,—how different a country might Spain have become! The jewels, &c., in the cathedral of Toledo are said to be worth more than ten millions sterling; and when we consider that this, though the richest, is only one out of many richly-gifted churches in Spain, it is evident that the wealth which was designed for important uses to man, has been here perverted from its proper channel, and chiefly employed to foster the deep superstition of the Spanish people.

If the treasury of Toledo is precious in the eyes of the people, its reliquary is still more so. Sundry pieces of the true cross and other relics, are vaunted by the priests. One of the most prized relics has the following story connected with it. San Ildefonso, when Arch-

bishop of Toledo, wrote a book to prove that the Virgin was immaculate, or sinless, a doctrine which had been reasonably denied by some of his contemporaries. The Virgin, it is said, was so much pleased with this conduct of Ildefonso, that she sent Santa Casilda, the sainted patroness of Toledo, to signify her satisfaction. Accordingly when the archbishop was performing mass in the presence of the king and court, a female figure appeared (Santa Casilda, of course,) and paid the dignitary a high compliment, in Latin. Ildefonso, far from being terrified by this apparition, called to the king for the knife that he wore at his girdle, and cut off a piece of the saint's veil, lest sceptics should set down his story as an invention. This fragment of the veil, and the king's knife, have ever since been preserved among the most sacred relics.

The treasures and the relics of this cathedral give it almost the air of a grand museum, but they do not form its chief attractions, if we may trust the majority of visitors. "Its immensity, its grandeur," says Inglis, "are its glories. The lofty and majestic aisles, the massive and far-stretching columns of a temple like this, seem almost to shadow forth the imperishable nature of the religion whose sanctuary they adorn and uphold. The longer we contemplate the vastness and majesty around, the mind is more and more filled with awe, and lifted from the insignificance of life to a sense of the greatness and solemn grandeur of eternity; we are filled with enthusiasm and admiration,—enthusiasm the more lofty, because it is mingled with religion; and admiration the more profound, since it is mixed with astonishment, that so frail a creature as man should be able to perpetuate his memory for ever. While I remained in Toledo I spent a part of every day in the cathedral; and every evening about sunset I strolled through the aisles. These visits will not soon be forgotten, for it is but rarely that life gathers such subjects of remembrance."

About three miles from Toledo is the Royal Manufactory of Arms, re-established by Charles III. at the close of the last century. The sword-blades of Toledo were, during many generations, the most celebrated in Europe, and were considered "the indispensable weapon of every well-appointed cavalier." Celebrated not only in the time of the Moors, but even under the Romans, the temper of these weapons is chiefly attributed to the waters of the Tagus, in which they are cooled. A visitor of the manufactory, in 1831, was informed by one of the workmen that during the French invasion, the manufactory was removed to Seville: but the swords manufactured on the banks of the Guadalquivir were found to be very inferior to those which the same workmen had made in Toledo. The present manufactory is close to the river, and is a building of great extent, composing within it forges, workshops, depositories of arms, and in addition, every kind of accommodation for those employed in the manufactory. The establishment was much on the decline at the period alluded to, but the blades produced were said to be equal to the most celebrated *Toledanos* of antiquity.

The general aspect of the population of Toledo is described as being "intensely Spanish." The small high-crowned Spanish hat is universal, and among the women, no colours are to be seen. Black is the universal dress, and scarcely any one enters the church unveiled. The friars form a large proportion of the street population, and are indeed spies on the lives of the inhabitants. The secret influence of the archbishop keeps the people in awe, and prevents the progress of information, both by reading and conversation.

The religious bodies are held in the highest veneration, and proofs of blind and bigoted zeal are everywhere visible among the inhabitants. "Every shop is provided with a saint in a niche to bless its gains; and upon every second or third door a paper is seen with these words printed upon it, '*Maria Santa Purissima, sin Pecado concebida*,' 'Holy Mary, most pure, conceived without sin.'"

WELSH FUNERAL CUSTOMS.

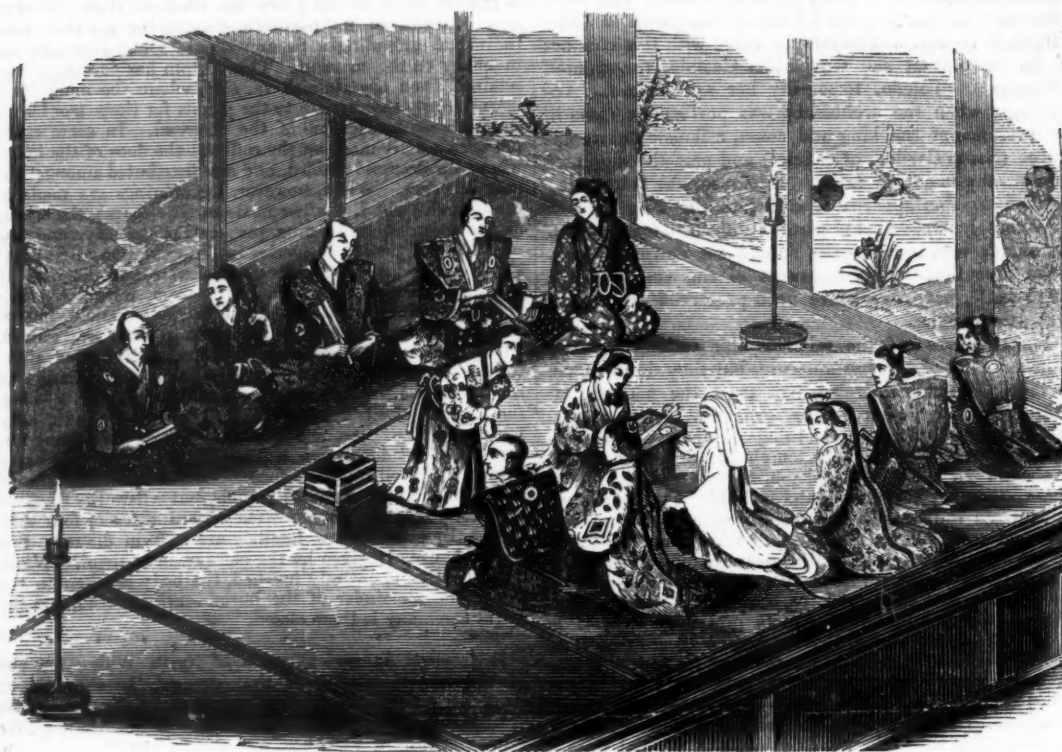
A custom once prevailed over the whole of Wales, (but is now confined to its northern districts only,) that each individual attending a funeral should make some offering in money on the occasion. This custom has doubtless been retained from the Romish religion, where the money was intended as a recompence to the priests for their trouble in singing mass for the soul of the deceased. In some cases, the offerings are made on the coffin at the door of the house where the deceased resided, and are distributed amongst the poor relatives. When, however, the offerings are made in the church (and the other mode rarely occurs), the whole of the morning or evening prayers for the day, and the usual part of the burial service in the church are first read: the next of kin to the deceased then comes forward to the altar table, and, if it is a poor person, puts down sixpence or a shilling, but if he be sufficiently opulent, half-a-crown or a crown, and sometimes even so much as a guinea. This example is followed by the other relatives, and afterwards by the rest of the congregation whose situation in life will afford it, who advance in turns, and offer. When the offering of silver is ended, a short pause ensues, after which those who cannot spare any larger sum, come forward, and put down each a penny (a halfpenny not being admitted). Collections on these occasions have been known to amount to ten or fifteen pounds, but where the relatives are indigent, they do not often exceed three or four shillings. In cases where families are left in distress, this money is usually given by the clergyman to them. When the collection is entirely finished, the body is taken to the grave, the remainder of the burial service is read, and the awful ceremony is there closed.

It is usual in several parts of North Wales, for the nearest female relation of the deceased, be she widow, mother, sister, or daughter, to pay some poor person, of the same sex, and nearly of the same age with the deceased, for procuring slips of yew, box, and other evergreens, to strew over and ornament the grave for some weeks after the interment; and, in some instances, for weeding and adorning it on the eves of Easter, Whitsuntide, and the other great festivals, for a year or two afterwards. This gift is called *Diodyds*, and it is made on a plate at the door of the house, where, at the same time, the body is standing on a bier. It had its name from the custom, which is now discontinued, of the female relative giving to the person a piece of cheese, with the money stuck in it, or some white bread, and afterwards a cup of ale. When this previous ceremony is over, the clergyman, or, in his absence, the parish clerk, repeats the Lord's Prayer; after which, they proceed with the body to the church. Four of the next of kin take the bier upon their shoulders; a custom which is considered as expressive of the highest mark of respect that even filial piety can pay to the deceased. If the distance from the house to the church be considerable, they are relieved by some of the congregation; but they always take it again before they arrive at the church.

In some parts of Wales, it was formerly customary for the friends of the dead to kneel on the grave, and there to say the Lord's Prayer, for several Sundays subsequent to the interment, and then to dress the grave with flowers. It was also reckoned fortunate for the deceased, if a shower of rain came on while they were carrying the body to church, so that his body might be moistened with the tears of heaven.—*History of North Wales.*

LULLED in the countless chambers of the brain,
Our thoughts are linked by many a hidden chain.
Awake but one, and lo, what myriads rise!
Each stamps its image as the other flies.
Each, as the various avenues of sense,
Delight or sorrow to the mind dispense,
Brightens or fades, yet all, with magic art,
Control the latent fibres of the heart.
As studious Prospero's mysterious spell,
Drew every subject-spirit to his cell;
Each, at thy call, advances or retires,
As judgment dictates, or the scene inspires:
Each thrills the seat of sense, that sacred source
Whence the fine nerves direct their mazy course,
And through the frame invisibly convey,
The subtle, quick vibrations as they play;
Man's little universe at once o'ercast,
At once illumined when the cloud is past.—ROBERTS.

JAPAN AND THE JAPANESE.



A JAPANESE WEDDING PARTY.

III.

DOMESTIC AND SOCIAL LIFE.

IN order to convey such information as we possess with respect to the domestic and social life of the Japanese, we propose to sketch the life of a native gentleman, so far as we are enabled to do so, from the cradle to the tomb.

As soon as an infant is born, it is bathed, and kept free from all swathing and clothing that could impede the growth and development of body or limb. Upon one occasion only is this state of freedom interrupted, namely, when the infant is carried in state to be named in the family temple. Three names are inscribed on a slip of paper, which the priestess submits to the god; then announcing which of the three is selected, she confers it on the child, whom she sprinkles with water. This ceremony takes place on the thirty-first day of a boy's age, and on the thirtieth of a girl's.

In the unconfined state above described, the child continues for three years, at the expiration of which the clothes are bound at the waist with a girdle. Religious rites accompany this first girding, and the child is now taught to pray. At seven years old the boy receives the mantle of ceremony, and, what could hardly have been surmised from the great importance apparently attached to the choice of the name given to the baby—a new name. It may be stated that every change in Japanese life is consecrated by appropriate religious ceremonies. After investment with this mantle of ceremony, a boy is permitted to perform his devotions regularly in the temple.

Children are trained in habits of implicit obedience. Both sexes and all ranks commence their education in the inferior or primary schools, where they learn to read and write, and acquire some knowledge of the history of their own country. For the lower classes this is deemed sufficient education; of which, it is positively asserted, that not a day labourer in Japan is destitute. The children of the higher orders proceed from these schools to others of a superior description, where they

are carefully instructed in morals and manners, including the whole science of good breeding, the minutest laws of etiquette, and a thorough knowledge of the almanac, since it is considered as disgraceful as disastrous, to marry, to begin a journey, or to take any other important step, upon an unlucky day. Girls receive lessons in needlework, in the service and management of a house, and in whatever may be thought useful to them as mothers or heads of families. During this period of their lives, Japanese children are very ill dressed, to prevent their being admired by strangers, from a similar superstition to that which prevails in Egypt.

At fifteen, education is deemed complete. The boy now takes his place in society; his head is shaved in Japanese fashion, and again he receives a new name. But even this third name is not destined to be permanent. Upon every advance in official rank—and half the Japanese above the working classes appear to hold office—the placeman takes a new name.

Marriage is contracted early; but as a *mésalliance* is held to be utterly disgraceful, persons even in the middle classes of society are not unfrequently reduced to the necessity of espousing those whom they have never seen.

When a youth has had the opportunity of fixing his affections upon a maiden of suitable condition, he declares his passion by affixing a branch of a certain shrub (the *Celastrus alatus*) to the house of the damsel's parents. If the branch be neglected, the suit is rejected; if it be accepted, so is the lover; and when the young lady wishes to express reciprocal tenderness, she forthwith blackens her teeth; but she must not pluck out her eye-brows until the wedding shall have been actually celebrated.

When the terms of the marriage contract are arranged by the friends of the parties, the bridegroom sends presents, as costly as his means will allow, to the bride, which she immediately offers to her parents, in acknow-

ledgment of their care in bringing her up. Thus, although a Japanese lady is not subjected to the usual Oriental degradation of being actually purchased of her father by her husband, a handsome daughter is still considered as rather an addition than otherwise to the fortune of the family. The marriage is solemnized with much pomp and ceremony.

Japanese women are not subjected to seclusion, but are allowed to share in all the innocent recreations of their fathers and husbands. Their minds are as carefully cultivated as those of the men, and amongst the most admired authors are found several female names. On the other hand, they are kept in a state of complete dependence. The husband has a power of divorce, which may be called unlimited, since the only check consists in his own sense of economy and expediency. Females are without legal rights, and their evidence is inadmissible in a court of justice.

Whether the house in which the young wife is domiciliated be her husband's, or his father's, if yet living, depends upon whether that father has or has not been yet induced, by the vexatious burthens and restrictions attached to the condition of head of a family, to resign that dignity to his son. These annoyances, increasing with the rank of the parties, are said to be such, that almost every father in Japan, of the higher orders at least, looks impatiently for the day when he shall have a son of age to take his place, he himself, together with his wife and younger children, becoming thenceforward dependents upon that son.

The life of Japanese ladies and gentlemen, however the latter may be thus harassed, is little disturbed by business,—even government offices, from the number of occupants, giving little to do; their time is therefore principally divided between the duties of ceremonious politeness and amusement. Amongst the former may be reckoned correspondence by notes and the making of presents, both of which are constantly going on; the last regulated by laws as immutable as are all those which govern life in Japan. Every present must be accompanied with a slice of dried fish, of the coarsest description. This same coarse fish is, moreover, an indispensable dish at the most sumptuous banquets; and though no one is expected to eat it, is thus constantly brought under notice, in commemoration of the frugality of the early Japanese, whose chief food it constituted. Upon one festival day, everybody presents a cake to every friend and acquaintance.

In conversation, the Japanese are careful not to annoy their friends with complaints of troubles or vexations; but, even under heavy afflictions, assume in company a cheerful countenance. The ceremony of a morning call ends by serving up, on a sheet of white paper, confectionary or other dainties, to be eaten with chop-sticks. What he cannot eat, the visitor carefully folds up in paper, and deposits in his sleeve-pocket. This practice of carrying away what is not eaten is so established a rule of Japanese good breeding, that, at grand dinners, the guests are expected to bring servants, with baskets properly arranged for receiving the remnants of the feast.

The Japanese are very sociable, despite their ceremonious nature; and in apartments properly decorated for tea-drinking, they habitually assemble in considerable numbers, when the ladies occupy themselves sometimes with ornamental work, and at others with music and dancing. At these parties, various kinds of games are likewise played; and *sakee*—a sort of beer or wine made from rice, and the only intoxicating liquor of the country—is drunk to excess by the men, who then sober themselves with tea, and again inebriate themselves with *sakee*, until, after several repetitions of the two processes, they are carried away insensible.

Many Japanese of the higher order die *neyboen*, either in the course of nature or by their own hands. If a

man holding office dies, his death is concealed—it is *neyboen*,—and family life proceeds apparently as usual, till the reversion of his place has been obtained for his son. If such person be deeply in debt, the same course is adopted for the benefit of his creditors, who receive his salary, whilst he, though well known to be dead, is nominally alive.

The first announcement of the death of a Japanese is the turning all the screens and sliding-doors throughout the house topsy-turvy, and all garments inside out. A grave is dug, lined with cement, and a monument is prepared, bearing the name of the deceased, and if married, the name of the survivor is added in red letters, to be blackened, or sometimes gilt, at the death of the latter. The corpse is deposited in the grave with much ceremony, all the friends and acquaintances of the deceased attending in the procession. The male portion of the family and kindred, and the household servants, are attired in mourning garments of pure white. The priests perform a funeral service, and the interment takes place to a sort of funeral music, produced by striking copper basins.

The general mourning continues for forty-nine days, during which the heads and beards of the men remain unshorn and untrimmed. The mourning of very near relatives continues for thirteen months, and for half a century the children and grandchildren of the deceased continue to make offerings at the tomb.

Many of the customs of the Japanese are of a most wicked and revolting character. Let us hope that before long the blessings of Christianity may be diffused among this people, to eradicate their vicious propensities, to exalt and purify the better parts of their character, and to awaken new habits and feelings which shall guide them into "the way which leadeth unto life."

[Abridged from *Manners and Customs of the Japanese.*]

THERE be three sorts of friends: the first is like a torch we meet in a dark street; the second is like a candle in a lantern that we overtake; the third is like a link that offers itself to the stumbling passenger. The met torch is the sweet-lipped friend, which lends us a flash of compliment for the time, but quickly leaves us to our former darkness. The overtaken lantern is the true friend, which though it promise but a faint light, yet it goes along with us as far as it can to our journey's end. The offered link is the mercenary friend, which, though it be ready enough to do us service, yet that service hath a servile relation to our bounty.—QUARLES.

No doubt the testimony of natural reason, on whatever exercised, must, of necessity, stop short of those truths which it is the object of Revelation to make known; still it places the existence and personal attributes of the Deity on such grounds, as to render doubts absurd and atheism ridiculous.—HERSCHEL.

THERE are so many tender and holy emotions flying about in our inward world, which, like angels, can never assume the body of an outward act; so many rich and lovely flowers spring up which bear no seed, that it is a happiness poetry was invented, which receives into its limbus all these incorporeal spirits, and the perfume of all these flowers.—JEAN PAUL.

THOSE extraordinary and violent measures which, when put into execution, so easily become atrocious, whether they spring from the principle of liberty, or from the principle of absolutism, are invariably characterized by the impossibility of arresting their progress;—crime once established and active, assumes the character of an independent power; it no longer depends on the will of the tyrant, whether he shall be a tyrant or not; an invisible force, like an inexorable destiny, hurries him forward.—SCHLEGEL.

O LET the soul her slumbers break,
 Let thought be quickened, and awake,
 Awake to see
 How soon this life is past and gone,
 And death comes softly stealing on,
 How silently!
 Swiftly our pleasures glide away,
 Our hearts recall the distant day
 With many sighs;
 The moments that are speeding fast
 We heed not, but the past,—the past,—
 More highly prize.
 Onward its course the present keeps,
 Onward the constant current sweeps
 Till life is done;
 And, did we judge of time aright,
 The past and future in their flight,
 Would be as one.
 Let no one fondly dream again,
 That Hope and all her shadowy train
 Will not decay;
 Fleeting as were the dreams of old,
 Remember'd like a tale that's told,
 They pass away,
 Our lives are rivers, gliding free
 To that unfathomed, boundless sea,
 The silent grave!
 Thither all earthly pomp and boast
 Roll, to be swallowed up and lost
 In one dark wave.
 Thither the mighty torrents stray,
 Thither the brook pursues its way,
 And tinkling rill.
 There all are equal. Side by side
 The poor man and the son of pride
 Lie calm and still.

[LONGFELLOW'S Translation of *Coplas de Manrique*.]

Be and continue poor, young man, while others around you grow rich by fraud and disloyalty; be without place or power, while others beg their way upwards; bear the pain of disappointed hopes, while others gain the accomplishment of their's by flattery; forego the gracious pressure of the hand, for which others cringe and crawl. Wrap yourself in your own virtue, and seek a friend, and your daily bread. If you have in such a course grown grey with unblenched honour, bless God, and die.—HEINZELMANN.

THERE is no more potent antidote to low sensuality than the adoration of beauty. All the higher arts of design are essentially chaste, without respect of the object. They purify the thoughts, as tragedy, according to Aristotle, purifies the passions. Their accidental effects are not worth consideration. There are souls to whom even a vestal is not holy.—SCHLEGEL.

BEFORE the invention of the art of printing, a scholar and a beggar seem to have been terms very nearly synonymous. The different governors of the universities, before that time, appear to have often granted licences to their scholars to beg.—SMITH'S *Wealth of Nations*.

It is a painful fact, but one which every day's experience establishes, that a student may go through a series of lectures upon the most momentous subjects, without realizing the conviction that his own being is connected with any of them. We are bound by all that is pure, and honest, and sacred, to see that this is not the case with the citizens of our land. I know that the college system cannot prevent it; but I know that it can do this,—it can make the student feel that there is a strife and contradiction within him, when his understanding is going one way and his heart another. It chafes and frets him, and makes him restless, and this is one great cause of the obloquy which the discipline, and especially the worship, has incurred. Can it be well, we are often asked, that the service of God should cause vexation and irritation? I believe it is well. I believe the conscience of every man who has had experience, if he lets it speak fairly, will say that it was well for him. There is something more necessary for a man than being comfortable. If he has not formed a habit of doing right, by all means let him have a continued witness that he is doing wrong.—MAURICE on *Education*.

SOME ACCOUNT OF THE SYRIAN CHRISTIANS IN INDIA.

II.

WE know nothing of the Indian church from its foundation until the arrival of the rich Armenian merchant already mentioned, Thomas Cana, who settled in the country, built several churches, and brought many Christian teachers from Syria, who introduced the Syrian ritual, which is still in use. He had two separate establishments, one towards the north, near Angamale, and the other further to the south. The latter residence was under the superintendence of his wife; in the former lived a Christian woman, said to have been a slave, but most probably a second, or inferior wife. He had large families by both wives, and, somewhat inconsistently with the received tradition, most of the present Christians call themselves descendants of this Thomas; those of the south consider themselves more noble than the others, as sons of the free woman; they are proud of the distinction, and rarely intermarry with those of the north, or communicate with them in their churches, although both follow the same ritual.

Thomas Cana had great influence with the princes of Travancore, and from them he obtained the extensive privileges which were during several centuries enjoyed by the Syrian Christians in India, and which have been already detailed. These privileges were engraved on plates of copper, in the language of the country, and preserved until the arrival of the Portuguese, to whose care they were entrusted by a bishop of Angamale, named Jacob, and unfortunately lost; unless, which we think probable, these plates are the same as those we shall presently mention.

After the death of Thomas Cana, communication with the Christians of the west ceased for a time, and discord began to spread over the church. The episcopal functions were usurped by the priests of each community, and laymen disregarded the injunctions of their pastors. As we do not know the era of Thomas, we cannot say how long this state of anarchy lasted; but in the year 825, two Syrian priests, named Shapoor and Firoze, arrived in Malabar from Babylon, which may signify either Bagdad, Ctesiphon, or Seleucia; they received protection and favour from the king of the country, who granted them a yearly revenue, allowed them to erect as many churches as they pleased, and to baptize all those who might desire to embrace Christianity. These privileges were engraved on copper plates, in the four languages of the south of India; and, like those above mentioned, were delivered to the Portuguese, and said to be lost; but in the year 1806 they were carefully sought after by the British Resident in Travancore, found, to the great joy of the Christians, and deposited in the college of Cottayam. Fac-simile impressions of these plates have been recently obtained by the Asiatic Society in London, and are published in their *Journal*; the plates are six in number; they have not yet been deciphered, but they appear to be in one language only, with the exception of the signatures of the witnesses, ten of which are in Arabic, and four in Hebrew.

Shapoor and Firoze were followed by a succession of prelates from the west, whose superiority in learning and morals recommended them as much to the princes of the country as to their flocks. The skill and fidelity of the Christians in general raised them to the highest employments in the state, and their courage was said to be superior to that of other Indians; "the strength of a pagan prince was estimated by the number of Christians he could rank among the warriors of his kingdom."

The Christians at length became so powerful that they declared their independence, and elected a king of their own body, whose name was Baliarte. But this separation did not last long; one of the successors of Baliarte being childless, adopted the son of a chief of Diamper, who succeeded him as king of the Christians;

after this, by a similar adoption, they passed under the sovereignty of the King of Cochin, among whose subjects they were incorporated when the Portuguese arrived in India.

The Portuguese were for some years too busy in making conquests to pay much attention to the Indian church, and for forty years we find no mention of it in the annals of that nation. About the middle of the century a Franciscan missionary resided at Cranganor, named Fra Vicente, who had accompanied to India Joao d'Albuquerque, the first Bishop of Goa, in 1545. The Christians of India at that period were Nestorians; and Fra Vicente, failing to convert them to Catholicism, requested the Viceroy of Goa to found a college at Cranganor, where their children might be educated in the tenets of the Romish church, in order that their influence might be available in bringing the Syrians under the see of Rome. The college was founded, and many children educated there, who were afterwards ordained priests; but the scheme was fruitless: the Syrians refused to admit them into their churches, although they made no objection to Portuguese clergy; in this they were guided by the authority of the ancient canons, which enjoined courtesy to strangers, but considered as apostates those of their own body who followed any other ritual.

The Jesuits, seeing the failure of the Franciscans, resolved to try what might be effected by a closer approximation; they established a college at Vaipicotta, near Cranganor, in the midst of a Christian community, to whom they taught the Syriac language, which was eagerly desired by them. But this measure also failed: the Christians learned the language, and were ordained priests according to the Roman forms; but they all adopted the ancient faith as soon as they returned to their own people.

The Portuguese Government were now determined to interfere more directly; they seized upon Mar Joseph, the Syrian bishop, ordained by Ebed Jesu, the Patriarch of Babylon, who had been present at the Council of Trent in 1562, and despatched him to Portugal to answer for his heretical opinions. But Queen Catherine received him at Lisbon with great kindness, and sent him back with letters to the authorities of Goa, directing that he should be restored to his diocese.

On the return of Mar Joseph, he found his place pre-occupied by another bishop, Mar Abraham, whom the Christians had received from the patriarch of Babylon, in the absence of Mar Joseph. The church was now divided: Mar Joseph appealed to the Government at Goa, who seized Abraham, and despatched him, as they had done Joseph. But the ship touching at Madagascar on the voyage, Abraham made his escape, and found his way to Mosul on the Tigris; there he formed the bold resolution of proceeding to Rome, to seek the protection of the Pope. He was well received by Pius the Fourth, but at the cost of his religious consistency; being induced to own an entire submission to Rome, and to receive all the forms of ordination and consecration from Catholic hands, from the tonsure to the episcopal dignity. He was then sent back to India, with a brief addressed to the Portuguese viceroy and bishops, directing them to receive Abraham as metropolitan.

On the arrival of Abraham, he found that his rival Mar Joseph had disappeared. The Portuguese had remarked that he still preached the doctrines of Nestorius: they had in consequence arrested him, and sent him for the second time to Portugal, from whence he was despatched to Rome, "*where he ended his days.*"

Mar Abraham, though now the recognised Bishop, was still in an unhappy predicament: he was suspected by the Portuguese, and compelled to conform in many points to their directions, and at the same time was apprehensive of the displeasure of his own patriarch, to whom he wrote an apologetic letter, detailing his unfortunate

position, and stating that the Portuguese "were as close upon his head, as the hammer upon the anvil." His conduct was cautious, but his fears were well founded: the patriarch, displeased at his temporising, appointed a new bishop, named Simeon, who arrived at his diocese in 1596. Another schism in the church now began, which was finished by the seizure of Mar Simeon, who was sent by the Portuguese to Lisbon, where he was said to have been put to death by the Inquisition. Mar Abraham continued to enjoy a precarious security until his death in 1596.

The time was now arrived for the Pope to claim immediate authority over the Indian church. A bull dated at Rome, the 27th January, 1595, had already ordered that no person should be bishop in India, who was not appointed by the Holy See; and on the death of Mar Abraham, Alexis Menezes, Archbishop of Goa, a bold, unscrupulous and able man, but entirely attached to the Jesuits, resolved to carry out to the utmost the intentions of Rome. The government of the Indian church had been left by Mar Abraham to his archdeacon, named George, who appears to have been an amiable man, much beloved by his people, but little fitted by talents or courage to cope with the power arrayed against him. He temporised with Menezes, promised a qualified submission, and agreed to adopt the Romish ceremonies: both priests and people, unsuspecting and simple as they were, understanding little of the language and purpose of their proselytising conquerors, yielded in appearance to what they had no power to resist; but they had an unalterable attachment to their ancient church, and constantly reverted to their own forms, so soon as the direct force which compelled a change was a little relaxed. Menezes became angry, and he resolved to proceed to extremities. He left Goa in September, 1598, and in the February following reached Cochin, whither he summoned the Archdeacon to a meeting. George came attended by three thousand armed followers, who had sworn to defend their leader to the last extremity; but his courage quailed before the resolute menaces of Menezes: he tendered his submission to Rome, and agreed to attend a synod at Diamper, near Cochin, where the state of the church in India should be settled upon a firm foundation, meaning that it should conform to that of Rome in all points.

The Synod of Diamper was opened on the 20th of June, under the swords of the Portuguese: it lasted eight days, during which it was decreed that all the practices of the Church of Rome should be adopted by the Syrian Christians: that they should receive the seven sacraments, the mass, transubstantiation, purgatory, images, indulgences, celibacy of the priesthood, and auricular confession. They also gave up all Syriac books and other documents, to be burned or corrected: they anathematized the Patriarch of Babylon, allowed the Scriptures to be altered so as to conform to the readings of the Vulgate, and submitted in every thing to the Inquisition established at Goa. The decrees were signed by one hundred and thirty-three priests, and six hundred and sixty representatives of the people, "amidst the curses and anathemas, the shouts and execrations of the surrounding multitude, which trembled with horror at abandoning the religion of their ancestors, for a new baptism, and what they considered idolatry."

REFLECT that life at best is but short, and that we cannot afford to suffer any part of it to run to waste. In youth you must lay in a stock of knowledge which may carry you through life, whatever your after pursuits may be, with usefulness and honour. But recollect, this is not to be done without exertion, without the frequent sacrifice of momentary pleasure and gratification. Self-denial is a virtue of the highest quality, and he who has it not, and does not strive to acquire it, will never excel in anything.—
CONTYBEARE.

THE NEW ROYAL EXCHANGE.

A NATIONAL SONG.—By MRS. CRAWFORD.

WHEN Commerce rose, in ages past,
To fill the world with light,
And feudal days were fleeting fast,
Like shadows of the night;
Then her wings she gave
To the ocean-wave,
For she loves at will to roam,
With the fresh'ning breeze,
O'er the bounding seas;
But in England she found her home.

'Twas then that Gresham's master-mind—
Name still to Commerce dear!—
Her rising glories proudly shrined,
And fix'd her palace here:
And from *this* proud spot
(Be it ne'er forgot)
She rose to life and light;
And her sails unfurl'd
To the wondrous world,
In the pride of her new-born might.

Then Britain's thunders shook the earth,
And sea's remotest shore,
The palm of honour, truth, and worth,
Her merchant-princes bore;
And they long shall bear,
And as proudly wear,
As in the by-gone days;
For the bright renown
Of her laurell'd crown
Is entwined with the civic bays.

Amid the battle's thunder-crash,
When England braved the foe—
'Mid volumed smoke and lightning-flash
'Twas Commerce nerved the blow:
She the pow'r and pride
Of the earth defied,
Alike on land and main,
When her bolts she hurl'd
At a hostile world.

May we ne'er see the like again.
Now daring Commerce spreads at will
Her sails on ev'ry wind;
The march of armies now stands still,
To wait the march of mind;
Now in labour's hive,
Loom and spindle thrive,
As golden Commerce smiles;
And the lib'ral arts,
That refine our hearts,
Are the boast of the British isles.

Eliza's glories all revive
In young Victoria's reign;
And Gresham's stainless laurels live,
To bud and bloom again;
As in those proud days,
We to commerce raise
Once more the stately pile,
And the world's resort
Is the regal court,
That she holds in her own loved isle.

Now, long may Britain's thunder sleep,
And bright her laurels shine!
Long may her merchant-princes keep
Their court in *this* proud shrine;
Here may freedom's light
Wing its glorious flight
Across the boundless main;
And the good old cause,
Of the throne and laws,
Be the pride of Victoria's reign!

DINNER PARTIES IN NORWAY.

The dinner hour is generally one or two o'clock; even at the Stadtholder's state parties we did not dine later than three. This meal always occupies a long time; as each dish is handed round repeatedly to each guest, and frequently pressed upon him in what used formerly to be considered the true spirit of hospitality, in our own country. The fare is

good and substantial, much more in the German than in the French style: the sweet things are almost always excellently made. In all the best houses, there is abundance of claret, of fair quality; often also a pleasant white wine they call Madeira, more probably of Spanish growth; and occasionally Port, though of very different flavour from that we are accustomed to drink. It is much lighter, both in body and colour, being invariably tawny; but it is very agreeable to the taste, and very possibly more genuine than the strong Port manufactured for the English market. When strangers are present, there are seldom wanting toasts complimentary to him or his nation, as an excuse for a fair supply of wine during the dinner, after which they never sit, as we do in England. When this lengthened operation is at last over, and all have eaten, and drunk, and talked, and sung, to their full content, there is usually a slight pause of expectation, when the guest of most consequence proposes the health of the host and hostess, with thanks to them for their entertainment: upon which the chairs are instantly removed with great noise, and the whole party shake hands with each other, and with the host, saying to him, "Tak for Mad," or "Thanks for our repast;" to which he replies, "Velbekommen," "May it agree with you!" Each gentleman then conducts a lady into the adjoining room, where coffee is handed round; and most of the male sex soon drop off, to smoke a pipe, or take a stroll out of doors. An hour or two later, they return for a cup of tea; and finally, about nine o'clock, a supper of cold meat, fruit, &c. is laid out in the dining-room. Owing to the early hours of the country, the children uniformly make a pleasing addition to a Norwegian dinner. But what most surprises, and for a long time even distresses, an Englishman, is the very active share which the ladies take in ministering to his convivial comforts. Not only do they personally superintend, and assist in the various processes of the cookery, but when the dishes are served, they invariably carve them, and, in country houses at least, often hand them round, and supply the gentlemen with clean plates; the host meanwhile sitting quite at his ease, and attending only to the intellectual entertainment of his company. These offices the Norwegian ladies perform with admirable modesty, self-possession, and good humour; and are only distressed when a stranger rises to prevent their fulfilling what they have always been taught to consider a duty, if not a privilege of their sex.—*Two Summers in Norway.*

A WINTER IN ITALY.

I AM glad to have seen one winter in Italy, and certainly I have suffered no inconvenience from it, but if I come again, and for a limited time, it shall be in summer. Every thing here is accommodated to that delightful season of perpetual warmth and light. It is then that the Italian really enjoys his existence. Winter is a vile season, which he rubs through as well as he can by the help of patience and a cloak, and the expectation of a speedy change for the better, and as it can be endured without most of those contrivances which the northern nations have been in a manner forced to employ to resist its greater inclemency, he is much too lazy ever to think of adopting them. Many people here are disappointed with the weather; they expected warmth and sunshine in December and January, which I believe are not to be met with anywhere in Europe; the changes of temperature here are very great and very sudden—quite as much so, I think, as in England. We seldom experience a more abrupt transition than that from a "sirocco" to a "tramontane," either at Florence or at Rome. In short, the merit of the Italian climate seems to be not that the winter is fine, but that it is short; and that the summer, a season which in England is sometimes wholly omitted for a year or two altogether, is always delicious.

LORD DUDLEY'S Letters.

Be assured that the magnanimity of uprightness, and all the elevating and all the attractive qualities of the human mind, are the best protection of nations, as well as individuals; that the path of honour is the path of true policy; and that the great Governor of the world, in public, as well as in private life, has indissolubly connected, even on this side the grave, the happiness of his creatures, with the exercise of their virtues, and the fulfilment of their duties.

—SMYTH'S French Revolution.